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HEALTH

A JOURNAL DEVOTED TO HEALTHFUL LIVING

Edited by

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FASTING IN ANCIENT INDIA

In India, in olden days, fasting was observed (1) as a cure for ills, (2) as a means of rejuvenation and preservation of bodily vigour and health (3) as a corrective influence and an aid to the maintenance of mental poise and (4) as the high road to moral uplift and spiritual salvation. Now, what is fasting? It is total abstinence from food for a specific period, in order to give the stomach sufficient rest and to 'enable the energies to burn up the dust-heaps of stored, superfluous food which are clogging the wheels of being'. While fasting the body subsists merely on the nutriment contained in the deposits present in its own tissues. As these deposits are not inexhaustible, fasting cannot be continued for an indefinite period. But so long as these deposits remain in the system, life will persist and the absence of food will not be felt. Though these facts have been scientifically proved only very recently, our ancients knew the value of fasting, ages ago, and practised it as a religious creed.

Fasting as a Medicinal Agent.

'லங்கணம் பரமௌஷதம்', so goes the saying. *It means, 'a fast is the best of medicines'.* Any illness is primarily due to derangement of bodily functions, caused by incorrect diet, over-eating, eating between meals and eating without p r o p e r mastication. The digestive organs thus become impaired; there is stagnation of food in the stomach and production of gas in the system. This process, if continued, for a sufficiently long time brings on disease, which becomes chronic entailing endless suffering on the individual. In colds and fevers, 'starve the system out', is the rule according to Ayurveda. Even from the common-sense point of view, the

principle is sound, as when the system is unable to work, in fact flatly refuses to work, what is the good of forcing on it more and more work to do? We have fasting clinics now established in Europe, where marvellous results are obtained for the treatment of chronic ailments such as Rheumatism, Obesity &c. Our ancestors then, had anticipated the present day scientists and prescribed fast as a faithful remedy for various maladies.

FASTING FOR HEALTH AND REJUVENATION.

It is not merely during sickness that fasting comes to our rescue. If a person wants to preserve his health and likes to appear always green and fresh, he must resort to occasional fasting. "Good Health" in its August '32 issue advises the very thing which our forefathers had done when they enjoined a complete fast on every Ekadesi day, which comes once in a fortnight. It says "A fairly average time for digestion is from three to four hours, according to the type of food eaten. Therefore four hours or more should always be allowed between meals. Even when this is done, it is a good plan occasionally to give the stomach a longer rest. *This may be done by having one or two fast days a month or by missing a meal now and then. In fact, many people feel better on two meals a day than three, especially when the age of forty-five is reached.*" Besides the Ekadesi days, which are full-fasting days, missing a meal now and then such as "Good Health" recommends, is also in vogue with us, such as those observed on "New Moon Days", "Masaprevasam days" and days of vow (i.e.) Krittikai, Saturdays &c. But the fasts that are now observed by the Hindus are not real fasts but partial fasts. Dr. Leonard Williams in his book 'Science and Art of Living', condemns these partial fasts in these terms:—

"It must however, be distinctly understood that to attain to such good results the fast must be a real fast. Real fast means, water to drink and absolutely nothing else ingested. Some people, for fear of getting too low, will surreptitiously insinuate a cup of tea, a glass of milk, an apple—a species of backsliding which not only destroys the whole fabric of the fast, but makes the process much more difficult to bear. After a few hours, the human system realises that the stomach has no work to do, and the energy is despatched to other organs. At the usual hours of meals there may be a note of pained surprise issuing from the stomach. But it soon dies down and the energies continue their beneficent work elsewhere. If however, anything requiring digestion is placed in the stomach, the energies are called back to do the digestive work, and if there is not sufficient work to do, the stomach clamours for more and unpleasant feelings of real hunger are sure to result. A real fast is easy to bear, and partial one is intolerable."

Instead of stuffing the stomach during these partial fasts with *iddli, dosai* and such like starch and protein-combined food-stuffs with a large quantity of oil or ghee mixed with powdered chillies or sugar, it would be advisable to take juicy fruits such as oranges, pine apple and green vegetables, which might give, some, though not the same, benefit of a complete fast. While the health effects of fasting are undisputed, its powers of rejuvenation are doubted. Prof. Max Rubner in an address delivered in 1930, before

the Prussian Academy of Science, decried fasting as a fashionable fad and said that there was no scientific support for the claim of rejuvenation made by fasting. In refuting the Professor's arguments, "Health for All" in its September 1930 issue, came out with an able and admirable defence editorially, which we are tempted to quote, in extenso, here, for the edification of our readers :—

"Any one with the smallest knowledge of Physiology knows that health, youth and longevity depend entirely on the health and vitality of each individual cell. The health of each cell depends entirely on the condition of the blood that nourishes it. The blood-purifying effect of abstinence from food is the whole effect on which the fasting cure rests. In cases of pernicious Anaemia, where the blood count is a third of its normal number, double the number of red corpuscles have been produced in so short a period as seven days abstinence from food and after a further period of fasting the condition of the patient has been changed from weakness and the prospect of an early grave to fairly normal health. Is not that proof of the rejuvenating effect of fasting ?.

"When one sees patients, 70 years of age, who are unable to walk because of weakness and are suffering from terrifying symptoms as the result of high blood pressure and then sees them again after they have abstained for thirty days from food, having in the meantime rejuvenated in health, strength and appearance, would not one regard such evidence as proof of the rejuvenating effect of fasting ?"

"Patients weakened and worn out by sleeplessness and restlessness as the result of rheumatic pain in muscles and joints are freed from pain and become stronger and able to walk distance of 8 to 10 miles, simply because of abstinence from food. Is not that proof of the value of fasting and its rejuvenating effects ?.

"Fasting by its miraculous cleansing effects on the blood produces a rejuvenating effect on the cells which no other method can produce,"

Fasting as a corrective influence over criminals and the mentally deranged.

This aspect of fasting is yet to be investigated by modern Scientists. Our Rishis, however, had laid down several penances for the *expiation of sins or* crimes openly and wilfully committed against person or property or for wilful transgression of natural laws. Here fasting is enjoined as the only method of atonement, self-purification and reclamation. The following are some of the penances described by Manu :—

(1) *Penance of Prajapati* :—"The man must eat for three days in the morning, only, for three days in the evining only, for three days (what has been given him as alms) unasked and for another three days he must not eat at all. (This is the twelve day penance called the penance of "Krechra".)

(2) "*The Burning Penance.*—Is said to consist of cow-urine, cow-dung, milk, sour milk, melted butter, Kuca water and a night's fast".

(3) *Extra penance* :—(This is Ati-Krechra) "A twice-born man practising the extra penance should eat one mouthful every day for three times three days as before (*i.e.* as directed for Prajapati Penance) and the last three days he should fast. (The severity consists in eating only a mouthful a day).

(4) *The Hot Penance* :—"A Brahman practising hot penance should drink for three days each, hot water, milk, ghee and air, bathing once with (mind) intent".

(5) *The Paraka Penance* :—"A twelve day's fast by a man, self-restrained and not inattentive (constitutes) the penance called "Paraka" by name which removes all sin".

(6) *The Moon-Course Penance* :—"When one diminishes his food by one mouthful a day in the dark half of the month and increases it in the bright half in the same way, bathing three times a day, this is called a *Moon Course Penance.*" (Chandryana).

(7) *The Child's Moon Course Penance*:—"When a Brahmin intent in mind, eats (for one month) four mouthfuls in the morning and four when the sun goes home, the penance is called *the Child's moon course penance.*

(8) "During fasting one should regularly repeat the Gayatri and other purifying verses according to ability; *strictly considering in the same way the object of the expiatory penance in every one of observances.*

(9) "By these observances the twice-born who have revealed their crimes are to be purified; but those who have not revealed their sins, one should make pure by means of mantras and oblations. A sinner is freed from sin by proclaiming it, by repenting, by austerity by perusing the veda and also in time of need by *gifts.*"

(10) "Just in proportion as he himself confesses the wrong deed he has done, is *released* from that wrong deed, as a snake from its *skin.*"

FASTING FOR MORAL UPLIFT AND SPIRITUAL SALVATION.

By fasting and concentration, we obtain self-control and self-control leads to moral uplift and spiritual salvation. Here is what Manu says on this point;—

"The Self controlled seers eating fruits, roots, and air, behold by means of this austerity alone the three worlds with all therein that moves or is immovable".

"(Medicinal) plants, health, divine wisdom, position of various kinds are perfected by means of austerity alone, for austerity is the requisite for success in these things."

"If there be aught hard to overcome (as sickness &c), hard to acquire, hard to reach, or hard to perform, these things are all sucessfully completed by means of austerity, for austerity is hard to overpower."

We think we have said all about fasting as practised in Ancient India and as advocated by Modern Science. Both these are not found to be at variance with each other. Therefore, we would earnestly appeal to our readers, to have recourse to complete fast at least on Ekadesi days and thereby acquire the five priceless possessions indicated above, (Viz). Freedom from illness, Good Health, Long life, Exemplary character and Divine Wisdom.

LICE AND MAN

BY

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In a country like India where poverty and uncleanliness, bad hygiene, crowded housing etc. are unavoidable, lice play some part in causing lot of physical and mental discomfort. In poor houses where so many persons sleep close together from want of space, in public schools where dirty and clean children are mixed up together, infestion by louse is not an uncommon occurrence. In villages, the habit of washing and bathing on the banks of river or near the wells is a fruitful source of contamination by this insect. The body louse which is usually a large one infests under clothing and is found near the armpits and is strictly speaking a blood sucking insect.

The crab louse which is found near the genitals is essentially a parasite as it dies when removed from man in 42 hours. It is transmitted from person to person frequently during coitus.

The head louse is a cause of trouble especially amongst children. It is not uncommon to see mothers of such children affected—it is difficult to say whether primarily or secondarily. In several instances boys and girls in the same house are affected andthey pass a miserable existence. They are restless at night; have scratch marks all over the neck and they very frequently fall a prey to tubercular glandular infection or even to pulmonary tuberculosis.

We have seen ulceration of the scalp due to louse irritation and maggots flourishing in the depth of these ulcers. This is an extreme example of the parents' negligence and want of care for their children; to a clean person, another example of extreme filth and dirt is inconceivable!

In 'Plica Polonica' hair becomes matted together into a thick mass in which lice and their ova flourish. Such ova become mature in 18 days. A single female may lay 140 eggs.

Besides spreading diseases like typhus, relapsing fever, trench fever etc. lice infestion is a public nuisance and we should have particular health volunteers for streets, schools, districts etc. who would inspect these places periodically and instruct the public by lectures, lantern slides and mete out treatments to the unhealthy subjects.

Preventive measures should be enforced. River banks and wells should be specifically guarded. Bathing with plenty of water and soap and exposing the clothes to the sunshine would go a great way to remove these insects from hair, skin and garments.

The nits are a real bugbear. They should be removed by soaking in vinegar or dilute acetic acid (10%). After the disappearance of the last louse from body or clothes, a vigorous attempt should be made to destroy nits. An adult louse lays about 8 to 12 eggs every day. It is fortunate that the life of an individual louse is not more than six weeks.

A very good means of spending public money would be to supply clothes, soaps, soapnuts etc. to such families

who out of poverty are not in a position to buy these articles.

A very cheap method of cleansing louse infested hair would be to soak the hair with kerosene or petrol and cover them with a linen-cap. A few hours later it should be washed with soap and water and a fine comb may bring away all the lice and even some nits.

These washings should be repeated and during the interval reinfection should be avoided.

Lice invading eye lashes cause immense irritation. The lids become swollen from constant irritation and a very intractable form of conjunctivitis is set up. If this cause is not realised by the doctor it is possible that he may treat such condition on wrong lines. With a magnifying glass small lice and even nits would be found at the root of the eye lashes and in such cases hair should be cut short and the margin of the lids should be treated with some vegetable oil. A little friction would do the trick.

INDIAN DAILY HYGIENIC LIFE.

BY

J. ROY, *Urban Health Officer, Nowgong, Assam.*

A human being always desires to lead a healthful happy life but miseries in the form of illness and disease always give him trouble consciously or unconsciously. He cannot avoid that. If the cause of the disease and its relation to health is known, it is likely that such miseries can be to some extent combated. A knowledge in this, can to a great extent give people great relief.

First of all we learn that health is a sound mind in a sound body "*mens sana incorpore sano.*" Pure health is the result of a number of natural influences acting on an individual, namely, the intrinsic conditions which he has brought into the world with him and the extrinsic circumstances around him. The first essential of life and good health (or normal state of the body as may be called) is the capacity of accommodation or adjustment of varying circumstances. Health is likely to be affected by the seasonal variations, climate, extremes of temperature, epidemics etc. but the resistance of the body if be sufficiently strong, there may not be any ill-change into the system. The vital process is sometimes disturbed by natural influences in moderate way, we still call it healthy but if it be considerable we call it a disorderly or diseased state. It is difficult to draw a clear line of demarcation between health and disease. The pulse is accelerated by joy, by wine, by fever—which of these conditions is health and which disease? A change from the normal state when it is quite definite we call it disorder and if it is more marked and attended with sufferings we call it a disease.

If a person suffered badly, say, from dysentery for about 15 days, and if he be the only earning member of his family, and his daily wages were Re. 1/-, then he lost Rs. 15/-, plus the cost of medicine for his treatment, say Rs. 5/- and doctor's remunerations Rs. 10/- (total sum Rs. 30/-) i.e. for the 15 days he was sick, he lost Rs. 30/- or Rs. 2/- per day which is double the amount of his actual daily wages. This

estimation gives an example of the economic value of a man. With the above loss, the man's sufferings may be added here, too.

A poor healthy peasant is happier than a sick king in his palace. Now the question comes to ascertain the causes of diseases. There are many, and can be ascribed to many factors, *e.g.* dietary defect, wanting in cleanliness and exercise, bad habits and customs wanting in regularity and moderation, self restraint and ignorance. "Prevention is better than cure" is an admitted fact. Cure means cure of disease after an individual suffered from that at the sacrifice of his serious loss of health and wealth whereas prevention of any disease means that the individual is well fortified against an attack of disease and no loss of health and wealth. If, then, health is to be preserved, we should have some knowledge of hygiene. Hygiene means a science of the preservation of health.

We have got voluntary and involuntary works in our body during the process of life. Voluntary works are under our control just as we can move our hands, foot, head or other parts of the

body as we desire. The involuntary works are going on constantly throughout the whole life even when we are in sleep—as, heart beats and sends blood to the different parts of the body for nutrition. The lungs take in the air with oxygen during inspiration and give out the impure gases generated by the body's work during expiration. The alimentary system digests food we eat, sending through the blood stream the necessary materials for different parts of the body. The kidneys, the cutaneous system and the intestines excrete the waste materials. The muscles move the limbs and the brain directs the body's action. By these movements and work in the body, there is a constant wear and tear of the tissues. Some myriad cells require replacement and repair. To compensate the waste made by the body's action, food is necessary firstly for the growth and repair of the body and secondly to provide materials for heat and energy. The maintenance of vital force within us is at the highest level of perfection. We eat therefore not only that we may live but that we

may live in perfection of manhood and womenhood.

If we live in a hygienic way, we may combat our enemies—diseases, to a certain extent. A little description on these points is necessary. Substances needed by the body for its proper nourishment-growth, repair, health, and work, are—air, sunlight, food, water, sleep and exercise. The health of an individual principally depends on nutritional food, but the discovery of Bacteriology and Micro-organisms frightened the people to take fresh food, and now-a-days everythingeaten is overcooked. The preservatives though last longer are less effective than fresh things. Wheat flour and rice, made by Mills suffer a good deal of the nutritional value. So it has become necessary to get back to foodstuffs obtained by more natural products. (*To be continued*).

THE R.T.C. OF INSECTS.

BY

P. RAJANANDAM, C.C.W.O. (*First Class*)

Member, R.S.G.B.

PART I.

Hullo! Everybody, Mr. Floi speaking! Of course, I have no connection with Tolstoi, nor with Moscow, but I come from the University of *Musca.*

Yes, we are getting civilised. Of late, all sorts of modern things are coming into vogue with us.

You see, the other day I was drawn irresistably to a gaiety arranged by a certain body of philanthropists. The item that particularly attracted my attention was "coloured lantern slides." I fancy there were tickets to be purchased. Well, I am a bit of a dare-devil. When I make up my mind, I care a hang for things. I haven't spared the most royal banquets arranged out in India. Without a banquet hall ticket, I just fly in, and in the mighty bustle, nobody minds me. The same thing I did for witnessing the Magic Lantern Show, the other day.

Terrible things are ahead, I thought to myself, as the show was at its height. Chaps were laughing out-right, as a Sanitarian, with a walking stick which he used as a pointer, was explaining the picture. Of course, if there is a comedy, with a Charlie Chaplin, with his quaint half-shaven moustache, a quainter pair of shoes, and the quaintest grimaces imaginable, it quite stands to reason to see people laughing and hic-coughing. But I was seeing all tragedy, I suppose, it means something ending in death, and that was exactly the thing.

The worst of it all was that the show was all the life-story of my friends, who after suffering the most excruciating tortures, were done to death, and all their limbs were torn to pieces to be put on the screen. The "talkie" standing by the side of the screen was all the time talking, and he was in dead earnest. He delivered himself most eloquently, and concluded by saying, "They are a set of vipers. To arms! War and Death!! Renew the war of 1914!!!"

As this war cry rent the air, my hair stood on end. Loud thunderous cheers resonated in the great hall, and, in a trice, I flew out again, buzzing "Woe betide you and your work!"

In the white heat of enthusiasm, my brain was seething with plans for the well-being of my friends and myself, all in the light of the things I had seen in the "tamash".

Bad times these! Well, the best course was to arrange for a Round Table Conference. All burning questions. We had to discuss and thrash out the knotty points.

I had to do things thoroughly. I forthwith issued notices to the various sections to send in their representatives.

Many schools of thought were represented there. I stood as the representative for my class. My name is Mr. Floi (I don't grudge the spelling of my enemies, 'F=L=Y). My distant cousin, Lord Flea from the land of *Bacillus Pestis* was number two. Mr. Musquit was number three. He is an expert musician. He used to sing lullabies by night to young and old alike. On this occasion he had the high honour of representing *Plasmodium, Anopheles*, and *Culicidæs.*

Hon. Representative number four was Mr. Bedbugs, a "blood" relation of the "talkie" of the lantern show under reference. Sir Headlouse. (Mr. Floi speaks aside: The Kinghted gentleman pleads innocence. We know what his nocturnal ramblings mean) represented *Pediculus Capitis.* Without much ado, the other worshipful gentlemen were venerable Ticks, Ant, and last but not least, A. Cockroaches.

A grand event. The distinguished delegates all arrived and took their seats. I was the President. I made the opening speech thus:—

The R. T. C. of insects.

"Arise!, betimes. Our position is critical. People are going to war against us. They have forgotton that I have a mission in life. They are concerting measures to hang and quarter me. Am I not their carrier? I carry for them (mic-) robes, and to boot (dis-) eases to them and most philanthrophically even to their domestic animals. Without luxurious conditions, I am

content to breed in what the humans cast aside as filth. I am wholly innocent, as you will presently see. I'll tell you the whole thing. My feet which are slightly sticky are made like suckers to create a vacuum. I can walk upside-down on the ceiling. My enemies look at me through something they call magnifying glass, an apparatus which shows people not as they are but as the observer wants them to be, and say that I present the most repulsive appearance (cries of "unfair! unfair!!" from Mrs. Floi, who just then precipitately entered the Conference hall to play her part in the proceedings). Providence gave me an acute sense of smell and a keen sight. I admit that I am stone-deaf to sounds that human beings can hear. And this is in no way a disability. What do I care if what is food to me is poison to my enemies?

By the bye, let me introduce to you Mrs. Floi. She works single-handad, and she has her troubles. The pains of labour are on, and without inconveniencing anybody goes literally to some refuse, and cautiously unburdens herself of her precious load.

After heaving a sigh of relief, she struts and unceremoniously takes a free sample of the dainty dishes that are laid out on the table. She, of course, leaves behind a good deposit of gems (or germs). It is only our enemies that were cursed to earn their bread at the sweat of their brow, and, by the way, of late, only bread, and no butter, for that went off with recent Retrenchment and cut in Salaries! (Hear! Puss-ss-Thus-ss Wuzz-zz H A! H A! No curse weighs on us, for we are free as the freeest of God's creatures.)

More anon. Even though I am laden with a million microbes, I am capable of moving about with ease, a feat which the humans can never dream of acquiring. These microbes may be anything singing to the tune of consumption, bronchitis, influenza, etc., for I spare nothing from the oridinary dish to the richest. I take a sumptuous dinner of assorted filth of the ordinary diseased human, specialising in cholera patients and such other delicacies. From this, you will gather that I have no conservative tastes in food. As for light tiffin, I go to the creamy milk of a consumptive that has just coughed up. My tea-party is at its height, when I settle and suck with earnestness, along with my comrades, the essence streaming out from a baggy abscess.

I am, on the whole philanthropic, as I always make it a point of spreading all the disease germs to my beloved humans. A friendly wind co-operates with me and wafts me to two or three miles, thus helping me to carry my message of the microbes far and wide.

A word about Baby Flois. Mrs. Floi lays about 150 egges in the Labour Ward spread with cushions, which my enemies, out of spite, have mis-named dung and filth. The eggs hatch out in 12 hours. In about 6 or 7 days, the maggots are fully developed. In another week, they issue forth as Mr. and Mrs. Floi to fulfil their mission in life.

The "Talkie", the other day, sounded the following note of warning to his audience, which I give hereunder in skeleton form for your information. That flies being disease-carriers should be kept out of dwellings. That every one should worship cleanliness as God. To war! To war!! "Well, arise betimes," and Kill them!!! Failing to meet with the enemy in the field, it would be proper to grapple with him at home. Formalin, that is a machine-

gun! By the use of formalin, the common house fly can be killed in numbers by exposing in shallow plates two tablespoonfuls of a 40% formalin mixed with a pint of milk-and-water. "The pathogenic organisms of typhoid fever, dysentery, diarrhoea, tuberculosis and several serious diseases are carried by our house-fly." So, to arms! Kill!! Kill without mercy!!! That way our enemies thundered forth."

Most honoured delegates, this is, I suppose, Prevention of Cruelty to Animals which some good peaple are preaching from house-tops, and our dear humans practise that mighty loyally with their war-slogan "To arms, Kill!"

[At this stage, the delegates rose for lunch, and re-assembled after a short while].

PART II.

Lord Flea got up. Dead silence. A pin-fall could be heard even by him, a stone-deaf chap.

He began: "They have nick-named me Rat-Fleas. The rats are plague-stricken and after biting them, out of charity, I come to inject the plague germs into human blood. And man gets it. So kill all the rats, and there will be no plague! What a fine piece of logic; why, for my college course I had logic as my special subject, and this sort of argument with a conclusion to crown it was singled out to exemplify a typically absurd argument. Well, let me come to the subject proper. Keep a cat, keep many cats. Come on with your engines of death, strychnine, arsenic, phosphorous, squills and cantharides. I shall be satisfied if I wreak my vengeance. Let me take my seat".

"Silence, please! Mr. Musquit speaks. I won't detain you long. I want to be scientific and quite to the point. Our clan is divided into two classes, *Anopheles* and *Culicidæs*, the former being more dreaded by the human race. These two divisions are distinguishable even in their larval stages. The *culicidæ* larva holds up its tail end at the surface of the water and hangs head down-wards, whereas the *Anopheline* larva takes up a horizontal position, rougly parallel to the surface of the water. During the pupal stages, the differences are not so very marked. The *culicidæ* and the anopheline take up different positions when at rest. On a wall, the *Culex* rests in a parallel direction, and the *Anopheles* with raised abdomen—except the *Anophelus Culicifacies* which rests with body parallel to the resting surface as the *Culex*.

"An Anopheles biting a malarial patient sucks up a quantity of *Plasmodium* "crescents," and is in turn infected. Once in the stomach these organisms multiply enormously. Look here! The malarial parasites must undergo a cycle of developmental changes before they are able to infect their human victims. An infected mosquito cannot infect a new subject until after the lapse of some days after it has bitten the individual from whom it has acquired the malarial parasites. These parasites then invade the salivary glands of us and when the Reverend *Anophelene* bites our enemy (which is an inclusive term for Man, Woman and Child), some of these microbes get into the system and enter the blood-corpuscles, and the malady thereafter gains a footing in a human".

"I do not practise my profession so very ardently in other lands as in India."

"In a single year 1897 A. D. (willy-nilly, we have to go by the Christian era) five million victories (I hope our enemies will affirm them to be not

victories but deaths) were scored in India by whipping ourselves into activity. A certain chap told me sometime ago that cholera and plague are insignificant enemies that perhaps kill a few thousands a year in an impressive way, it is true,—but the quiet insidious malaria sweeps off its millions! I promptly told him, "Shut up!"

"When I am lording over things like a supreme being, the little imp of a man thinks he is effectively screening me off by his flimsy net curtain with which he covers his bed. I simply await him until he breaks cover. In the meantime music is my consolation.

"My enemies use the following recipe to ward me off. You may take it for what it is worth :—To equal parts of Kerosine and cocoanut-oil, add sufficient citronella oil to give the mixture a distinct smell of citronella. A few drops of carbolic acid may also be added (this is not necessary). This mixture is effective in repelling our clan and does not irritate the skin, and one application will last for 6-8 hours. If they can't get this, they try, eucalyptus oil.

"I simply give a slap in the midst of all that kind of stuff. and, facing death quite manfully, practise my profession as Providence directs me to do.

"We subscribe to the latest "AMAZING MEDICO-FICTION STORIES!" from which, with your kind permission, I shall read you a short para before I take my seat. You know. I hail from Bengal. Here goes the news item :—"*War on Mosquitoes from Air.* The sprinkling of mosquito destroying chemicals from aeroplanes on big marshy areas in Bengal is a new process indeed. His Excellency the Governor of Bengal accompanied with (sic) the Minister for local self-government watched this process in November 1931 on Majerhat bridge."

"With your leave, I bow down low to Mr. Floi, the President and sit down."

Mr. Bedbugs :—

"I am willing to allow eloquence, erudition and some mouthy Latin words to the Hon. and very distinguished Bengalee gentleman. I freely confess to you that I do not understand a jot of what he was gracious enough to inflict on us. I am here tonight to have my say not to attend to Greek and Latin lectures, however learned they might be.

"Hullo! everybody, Mr. Bedbugs speaking. I live in Tram No. 102 in Madras that plies via Mount Road to Mylapore, my daily clients are innumerable.

"Suddenly, I grow sick of monotony. One day, for the sake of variety, I slipped, quite in an unguarded moment, into K. H. B's great beard, and effectively hid myself in the mighty jungle. K. H. B. was soon jumping out of the tram, and he was my carrier. I dunno, he was presently rushing into a newspaper stall where he purchased a monthly and in a minute was dashing home in a bus. He was poring over the printed stuff. I just had a steaming cup of tea right near his ear, and before I could be smashed, (and K. H. B. was actually rubbing his ear red) I nudged my way into the friendly thicket.

"As I had graduated from the University Hall of Madras only last month, I could intelligently follow the columns of the Magazine. From under the chin I peeped out to read the following :—

'An epoch-making discovery is just cabled from Dr. Stanfool of the

University of California—that bites of bugs though irritating for the moment, have an excellent health value in the distant future.'

"How I wished that my carrier should hug me to his heart in the light of the inspirational news! So, at once I bit him mightily, anticipating a frantic caress, which to my horror took the form of a mighty slap, and with this muscular approach, I lost my balance and fell on the road. It was just at that psychological moment that I received Mr. Floi's urgent invitation to attend the Round Table Conference.

"The greatest slander that has ever been uttered is that I convey Kalaazar, leprosy and some skin diseases. If you like, you may pour, according to your choice, some kerosine, turpentine and cocoanut oil on that slander and burn it up."

Mr. Bedbugs sat down quite angrily after emitting a strong column of that characteristic odour which you get when you crush a bug.

Sir Head Louse stood up amidst cheers. "I plead innocence, from the outset. I only introduce Mr. Beriberi to my blood-relations during my nocturnal ramblings. If any other calumny is raised against me, here is your remedy, 'Smear the scalp with white precipitate ointment or rub in kerosine oil and olive oil in equal parts.' It is time for me to make way for Venerable Ticks."

Ven. B. Ticks: "It is worthy of note that I can live for months even for years without food or even moisture. I have my dealings both with men and animals. I can claim legitimate credit for relapsing fever among men, tick fever in dogs and a number of skin diseases such as scabies. If man wants to escape me, let him avoid me. He plays the worst havoc–havoc unto death when he sets me against lime and kerosine oil emulsion. I find my only consolation of life in the very wise words of my Siamese friend, Mrow-Kooh, who says. 'A friendly Providence knows how to look after my welfare than do my hateful enemies.' (Vide his sermon reported in the 1932 March issue of HEALTH.)."

Mr. Ant then rose up:—

"I am well-known for my industry, well, in the same breath, I am charged with being a carrier of germs of cholera, dysentery, enteric, etc. I don't wish to speak further. Silence is golden, and is sweet as sugar."

Mr. A. Cockroaches:—

"It is with feelings of deep regret that I came out of a tin of cocoanut oil . . ."

The noise of a pair of sandals was then heard and an elderly gentlemen was entering the Round Table Conference Hall. He was one of the mortal enemies of the delegates. He had in his hand the booklet, "The Common Disease-carrying Insects." The distinguished delegates, all in a chorus, were muttering something and grinding somebody's name between their teeth. Probably Dr. U. Rama Rau's. The Doctor thundered forth, "WELL, ARISE BETIMES!" It had the effect of a clap of thunder. The Honourables were terror-stricken, and they were scrambling for their lives!

The Round Table Conference "thus ended"!! And so, more health to HEALTH readers!!!.

ADVANTAGES ON WALKING ALONE.

BY

R. NARAYANASWAMI M.A., *Madras.*

We often hear people saying that if we take a walk, we should have a friend to talk. I will just point out the immense benefits of taking a walk alone.

When we walk alone, we breathe through the nostrils and our breath is natural, rhythmical and conducive to health. The air entering the lungs through the nostrils is sifted by the hair in the nostrils. Breathing through the nostrils is always invigorating and strengthens the lungs. But when we talk while walking, we have to breathe through the mouth. This is unnatural and harmful to the lungs and should therefore be avoided. God breathed the breath of life into the nostrils of man, not into his mouth. It is said that Kent, the great philosopher, used always to walk alone and hence he lived up to a good old age.

When we walk alone we are naturally in the best mood for thinking and great and sublime thoughts come unto us. This is extremely conducive to intellectual culture. On the other hand, when we walk in company, other people talk and force their thoughts and ideas on us and the consequence is we shut out from us the original and sublime thoughts that would visit us otherwise. It is said that Lord Clive the 'founder' of the British Power in India, used, whenever he had any intricate problem, to solve in Indian politics, to walk alone up and down till he struck upon the solution.

Again, walking alone is beneficial even from the spiritual view-point. When we walk alone, the mind is free from what we may call 'the dividing forces or tendencies in life' and gets into a harmonious state. Imagination, which is the field of relaxation of the soul has opportunities then to enjoy itself to the full.

It will therefore be found that walking alone is invigorating both physically and mentally to us.

AMATEUR WRESTLING.

BY

D. D. SHARMA, B.A., D.P.E.,

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Wrestling is one of the most ancient sports. The rude man of the State of Nature knew wrestling first of all. It was very popular among Greeks and Romans of old. Every Stadium in Greece provided for open-air wrestling, practised under expert instruction, followed by annointing of the body with oil. Wrestling was a very favourite sport with them. Similar was the case in ancient India. As far as the knowledge and investigation of man could tell it is manifest that wrestling was freely indulged in both for sport and defence.

There came a period when enthusiasm for wrestling as a sport began to abate. With the increasing complications and dangers of life and the appearance of weapons wrestling was neglected. This period may be called the dark age of wrestling.

The modern age has brought with it a wide awakening and a renewed zeal for wrestling. It is supposed to be the king of all sports in America. Japanese in their own way are equally keen about it. In India the value of wrestling is being realised everywhere. Among the professional class India has produced Master wrestlers, who have no equals in the world. Wrestling clubs are opening everywhere in increasing numbers.

Wrestling has become a profession. This means making money. As in any other profession of this nature, some unpleasant factors have gradually crept in and unfair practices, often resorted to in professional wrestling contests, have corrupted the very essence of this sport. Rude ruling there is in professional wrestling too. But that is undefined and unstable.

Wrestling is primarily a natural defensive art. We want to learn it. But uncontrolled professional wrestling is fraught with dangers and is therefore unsafe to learn. What shall we do then? Join some amateur wrestling club. Amateur wrestling is safe and easy to learn. The beginner need not be discouraged under competent leadership. It is unlike boxing or sword fighting where you cannot avoid corporal punishment. The beginner is liable to get easily discouraged and quit. Amateur wrestling is wrestling governed by clearly defined rules. It discards all such holds, locks, twists and slips, as are likely to inflict punishment and injury. It is unlike professional wrestling where one might violently pull or twist the opponent's limbs and hurt him; strangle him to force a speedy defeat: pull his *langote* off, and torture him in hundred and one ways. Amateur wrestling aims at sportsmanship and fair play. Here you enter the ring in good spirit. You are warned against using unfair means and dirty tricks. Application of *flyingmare, double nelson, cissors, hammer lock,* breaking of fingers, holding or grasping of cloths, etc are all disallowed. So much so that you cannot drop your opponent from a questionable height without resting your own knee first on the ground. Further your intention in all that you do is also judged by the referee. If he thinks you applied a certain hold with a bad intention, he could proclaim a foul and order you off straightaway. Some would object to wrestling on earth in common *ikharas*. Well, amateur wrestling rules require mats and a compact soft covering as a protection against bodily injuries. We therefore see that with all these facilities amateur wrestling is absolutely safe and easiest to learn.

Wrestling is an exceellent sport. The sense of relaxation and the feeling of pleasure after honest wrestling are beyond human expression. There is no gainsaying the fact that this sport is most natural, rational, conducive to health and strength, and one that has a real carryover or life-long value. It is a matter of delight to know that the youth of India have begun to realise the utility and importance of wrestling after all. It is a very popular sport in the Universities of America. It ought to be freely indulged in by the youthful students of India as well. Introduction of wrestling as an item of competition in the All India

Olympic Sports will serve as a very great impetus to enthusiastic youngmen of the Universities. To think that India will be represented in wrestling at the All World Olympics should urge the youth to take to this sport in all seriousness right from now. We have already much to be proud of in wrestling. Every child that is born on the Indian soil can become a wrestler; this is natural with him.

A word about training. We must have perseverance and will above all. The commonest cause of discouragement is the lack of self-confidence. We hope to gain results very soon. No, it takes time. We must hold on till we gradually acquire self-confidence and gain beneficial results. We can learn wrestling and enjoy its benefits only if we care to. This is, as I have said before, natural with us. Natural instincts are the most beautiful of the Almighty's Works. But like other beautiful works of His, they must be reared and fostered, or it is as natural that they should be wholly obscured, and that new feelings should usurp their place, as it is that the sweetest productions of the earth, left untended, should be choked with weeds and briars.

Regular practice supplemented with Dips, Skipping, Bridging exercises, and wholesome diet is all that we need. This will make us strong and healthy. We will have the priceless virtue of self-confidence, purchased at no price at all. This will enable us to work hard in the day and enjoy a restful and recuperative slumber in the night.

PERSONAL HYGIENE

By

N. RAMAKRISHNAN, *Vellore.*

That health is the greatest asset of man none can deny. Health is wealth and health is one's birthright. Health is the first and foremost necessity of mankind and without it the pleasure of life cannot be acquired. There is no reason why a man should be ill when there are Nature's laws to direct him to live a long, healthy and happy life. But alas! ignorance of the fundamental principles of health has marred the happiness of many a human being. Many doctors' bills can be easily saved by an elementary knowledge of the laws governing life and health.

"Personal Hygiene" therefore, serves a very useful purpose because it teaches the individual how to preserve his health and strength. It is a subject which everyone should study.

In presenting and explaining to the readers in a clear and simple language the various laws of Nature by observing which perfect happiness can be secured, I would request them to put these simple laws into practice and thus avoid disease and early death.

Personal Hygiene may be dealt with under six heads viz., cleanliness, food, water, air, exercise, and rest. Let us discuss each of the above items seriatem.

Cleanliness:—Cleanliness is a wide term which includes internal and external cleanliness, cleanliness of dress and of mind.

Cleanliness is undoubtedly the most important habit which one should cultivate for "cleanliness is next to Godliness". By internal cleanliness is meant, keeping the mouth, the throat, the lungs, the stomach, the intestines, in fact, the whole of the internal organs in a clean state. If the internal organs are unclean many diseases are sure to arise. Internal cleanliness can be secured by eating plenty of fresh juicy fruits, eating pure uncontaminated food and drinking plenty of pure water which helps in removing waste from the body through the kidneys and the bowels. Special attention must be paid to the regular and free movement of the bowels without which internal cleanliness is nothing but a dream. Purgatives and laxatives should be avoided as far as possible as they will not do lasting good.

Then comes external cleanliness or cleanliness of the skin. This is as important as internal cleanliness. In India the advantages of daily bath are known almost to everybody. It was here that the Rishis of yore from the Himalayas to the Cape Comorin were having what is called 'Trishavanasnanam' or bath thrice a day, one in the early morning, another at noon, and the last in the evening. It is here even to-day that thousands of our people take morning baths as one of their religious duties. From time immemorial the Hindus are famous for taking morning baths from considerations of purity of body and of mind also. Our Sastras strictly enjoin that every individual irrespective of age, sex, creed or caste should never eat his or her food without at least washing the hands, feet, the face and the mouth. The body should be daily washed to prevent coating of dirt and dust being formed on the skin. Clean water should be used for bathing, for the object of bath is to remove the dirt but not to add. Generally bath once a day and that in the morning is quite sufficient. But persons who are engaged in handling dirty things such as labourers and coolies and those that attend upon the sick, such as the nurses and the doctors, must take bath after the day's work in addition to their morning bath for this will act not only as a cleansing but also as a refreshing agent. Cold bath is recommended for persons of sound health especially in the morning because it stimulates the nerves and improves the circulation of blood. Cold bath is not good for children, the sick, the aged and the weak. The next question arises as to where to take the bath. According to our Sastras bath in a running river is the best, bath in a tank is good, bath in a well is ordinary and bath by using the water stored up in a vessel is quite useless. In this connection oil bath deserves mention. Oil bath must be taken at least once a week for it smoothens the scalp and the skin and prevents eye diseases, removes pain in the body and gives a shining and youthful appearance. Oil bath is not a new thing to the Hindus and it does not therefore need further explanation.

The advantages of daily bath are manifold. In the first place it removes dust and dirt. Secondly it improves the circulation of the blood, prevents stomach troubles and induces good sleep. Again daily bath prevents skin diseases and keeps the whole body in a workable condition.

Having dealt with the internal and external cleanliness, let us see what cleanliness of dress means. It means that the clothes which we wear should be free from dust and dirt. Just as we wash our body we should wash our dress also, for dirty clothes play a great

part in the causation of many skin diseases. Our clothes not only absorb dirt and sweat from the skin but also catch dust in the streets. It is incumbent, therefore, upon every individual to wash his or her clothes daily. Again the clothes we wear must be loose and warm. Loose dress is necessary for the free access of the air to the body and to give facilities for free breathing and free movements. Damp clothes should be avoided as they are liable to chill the body.

Clean mind:—It is an undisputed fact that the health of a man depends much upon the health of the mind. Without a healthy mind one cannot hope to have a healthy body for it has been said that "a merry heart does good like medicine." But I must say that "a merry heart does more good than a medicine." This is found to be true in many cases. Mental as well as physical health is absolutely necessary for our happiness. A man should therefore avoid malice, anger, arrogance, passion etc. as well as worries and anxieties. All these mental troubles tell much upon the health of a man and sooner they are given up the better.

(To be continued.)

THAT MOST USEFUL REMEDY, THE ENEMA—ITS USE AND ABUSE.

By

DR. JOHN HARVEY KELLOGG.

The enema is one of the oldest of remedies. It use was known to the most ancient nations. A famous French philosopher, Voltaire, saved himself from suicide by its use. On one occasion, when terribly depressed, he told a friend he had resolved to end his life. The next morning his worried friend found him in high spirits. Voltaire's explanation was, "I have been well washed out."

More people need washing out than any other remedy. Internal cleanliness is much more important than external. Unfortunately, there is a widespread impression that the use of the enema, other than as an emergency method, is harmful and may do very serious injury. It is of course possible that any remedial measure, no matter how useful, may became injurious, even dangerous, when abused. This is a very remote danger in the case of the enema.

No one disputes the value of the enema as a mechanical means of emptying the colon when it suddenly fails to function normally. But we wish to speak of the use of the enema under other conditions. These are chiefly two: First, a crippled condition of the colon in which it acts daily or even several times a day, but never empties itself properly, and always retains after evacuation a considerable volume of putrefying residues. There are many thousands of persons in this condttion who suffer constantly from so-called biliousness, a coated tongue, bad breath, headache and other miseries, because of incomplete and inadequate functioning of the colon. Probably the majority of adults and many children are constantly in arrears in their colon function to the extent of one to three days. Such persons experience a great health uplift whenever

they make some change in eating or other habits which leads to an increase of colon activity.

To know the condition of our colon and especially to know whether it is hoarding up offensive residues which are contaminating the blood and embarrassing the vital machinery, is at least as important as to know the state of one's bank account.

This information may easily be obtained by taking at breakfast ten or fifteen grains of carmine in capsules, and watching for the appearance of the red color in the stools. After noting the time of the first appearance, watch for the disappearance and record the number of hours which elapse after taking the red pigment before its appearance and its disappearance.

Another and more direct method is to take an enema at bedtime. If the enema removes a considerable quantity of residues, the colon is not doing its duty and needs help. If the colon does not appear in the carmine test until the next day, and finally disappears a day or two later, the colon is not doing its work properly and needs the help of the bedtime enema. It is better to take the enema at the end of the day, so as to give the bowels a chance to move naturally, thus permitting the colon to do what it can. The enema is thus used to supplement the action of the colon, not to take its place.

This point is important. When using the bedtime enema, abundance of bulkage—bran, spinach, fresh fruit, mineral oil and other colon stimulants should be systematically employed. Neglect to do this is the most common cause of results which are supposed to indicate an increase of the difficulty.

When the enema is used in this manner, purely as a supplementary measure, it is highly beneficial and never does injury if the volume is not greater than two quarts. The enema, in fact, becomes a most useful means of training the colon to normal functioning. When properly employed, the enema encourages the occurrence of natural bowel movements in several important ways, especially the following: (1) The enema empties the colon of residues and gas, and gives it a chance to recover its tone. (2) It removes putrefying matters which poison and paralyze the bowel. (3) It supplies needed moisture to the intestinal contents which are often retained until they become dried, hardened, and adherent to the bowel wall. The temperature of the water should be 110° to 115° F.; the quantity three or four pints. It may be repeated.

A second use for the injection of hot water into the colon is stimulation of the blood circulation in the diseased mucous membrane in cases of colitis, and relaxation of the spastic colon. For this purpose, there is no other sure so valuable as hot irrigation.

In colitis, the colon is always spastic, that is, in a constant state of spasm, or cramp. This occurs most frequently in the left half or descending section of the colon, and causes obstruction and overdistention of the right half. This in time causes dilatation and even pouching of the cecum, which results in destruction of the ileocecal valve. This is a matter of much importance for the reason that the ileocecal valve is a barrier set up by Nature for protection against the food remnants and waste products which collect in the colon, where they often remain until highly noxious in character. When the ileocecal valve is destroyed, the poisonous matters from the colon back up into the

small intestine, the dining-room of the body, where they are absorbed and produce the same toxic effects as if they had been swallowed.

In the treatment of colitis, it is of first importance to keep the colon as free as possible from these noisome wastes. To accomplish this: the contracted colon must be relaxed, and hot water (110°—115° F.), so-called hot irrigation, is the most effective means of doing this.

So long as the intestine is in a state of spasm, it is bloodless. All the blood is squeezed out of it. The blood vessels are empty. Under this condition, little or no healing can take place. It is necessary that the contracted muscles of the intestinal wall should be relaxed and the vessels of the diseased tissues filled with fresh blood in order that healing may take place. That daily hot irrigation will accomplish this, the writer has demonstrated in many hundreds of cases of colitis. Hot irrigation will relax the contracted colon when the cause is worry or mental strain, as well as when due to infection.

Used in the manner and for the purposes above outlined, the enema and hot irrigation are resources of inestimable value. There are no substitutes for them. And no harm results from their use even for long periods. When the colon is permanently crippled, so that the daily use of the enema is necessary, a very common condition, regular natural bowel movements may be maintained even more easily than when the enema is not employed. It is only necessary to make use of all the means which encourage colon activity just as thoroughly as if the enema were not being used. This is imperative. The bedtime enema should be used only as a supplementary means by which to secure as complete clearance of the colon as possible. Exactly the same attention must be given to aiding bowel action by the regulation of the diet and the use of dietary accessories as though these were the only measures employed.

These views are not theoretical. They have been verified by actual experience in hundreds of cases. The writer has observed a considerable number of cases in which normal bowel action with no mechanical assistance was re-established after complete dependence upon the enema for twenty years or more. Properly used, the enema is harmless and a most useful remedial procedure. It is as harmless to receive water through the rectum or colon as to take a drink in any other way. The colon is accustomed to contact with water plus gross impurities. How can clean water do it any harm? Of course, it is necessary to avoid overdistension by the use of excessive quantities.—*Good Health.*

LEMON-JUICE MILK

A study of a series of infants who received lemon-juice milk for periods of from six to twelve months showed that they manifested a better rate of growth than those who received other milk preparations.

Lemon-juice milk is whole milk, to which approximately 28 c.c. of lemon juice per liter is added. This milk is also of value as a food for children suffering from pneumonia and other respiratory ailments.—Dr. Barenberg and Associates, *Amer. Jour. of Dis. of Child.*